

# ISSANJI

## HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

- SPRING 1998 -

HSZC is a neighborhood Zen Temple in the heart of the Castro district that provides a practice place for gay men, lesbians, and friends. It is also called Issanji, "One Mountain Temple", after its founder Issan Dorsey Roshi. The Temple was started in 1980, and offers a daily practice schedule, sitting instruction, Saturday lectures, and special mid-day sittings for the HIV community and caregivers. The resident teacher is the retired Abbot Zenshin Philip Whalen, who is available for dokusan (practice interviews) by appointment.

### "No Tools"

*An excerpt from San Francisco Zen Center Abbess Zenkei Blanche Hartman's August 1998 Hartford Street Saturday Lecture*

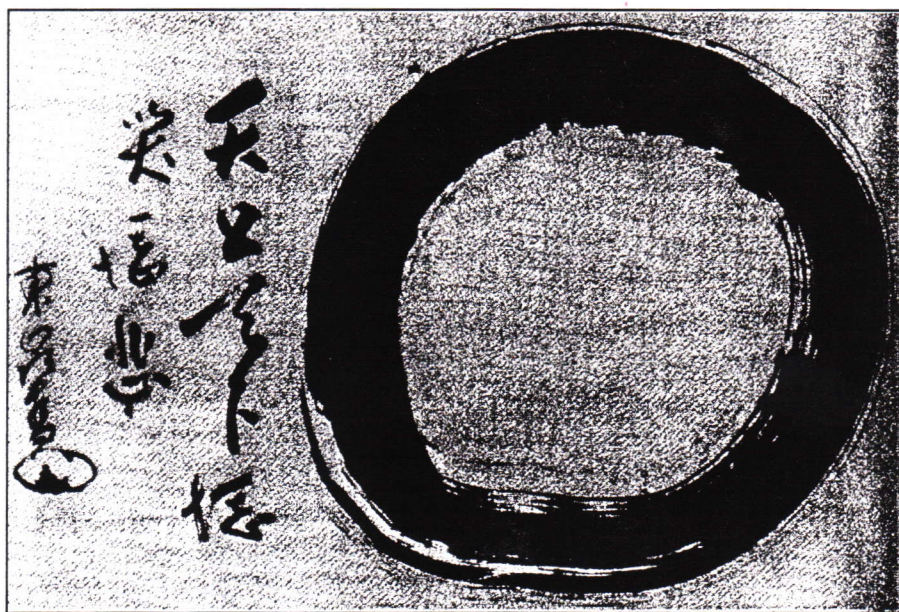
*Yun-yen asked Pai-chang, "Every day there's hard work; who do you do it all for?" Pai-chang said, "There's someone who requires it." Yun-yen said, "Why not have that one do it herself?" Pai-chang said, "She has no tools."*

Sometimes all the activities of my life seem so busy and I feel I am working very hard. Who is it that requires it? Often I ask people to consider this as they sit zazen. Sometimes people

have the feeling that it is for somebody else's idea that they are sitting; not from their own innermost request. So I like to direct people's attention to, "Why are we doing this? Who is it that requests this? Where does this request originate? Why am I making an effort to live my life in harmony with the precepts? Is there an inside or outside?"

*Pai-chang is also famous for his saying, "A day of no working is a day of no eating."* You might

think of it as "A day of no giving is a day of no receiving." If you look at your life carefully you will see that when it is flowing most freely it is a constant interchange of giving and receiving. You are always



Tōrei Enji, 1790 *In heaven and on earth, laughter and tears, laughter and tears.*



receiving and if you don't keep this flow and interchange of giving and receiving going, it feels stuck. What do you do it for? Who is it that makes the effort in our life? What is it that impels us to sit down, sit still, and be present here with each breath? Where does the imperative come from to wake up to our life? This is not something that can be approached with words. It can only be pointed to. But, we can approach it in zazen.

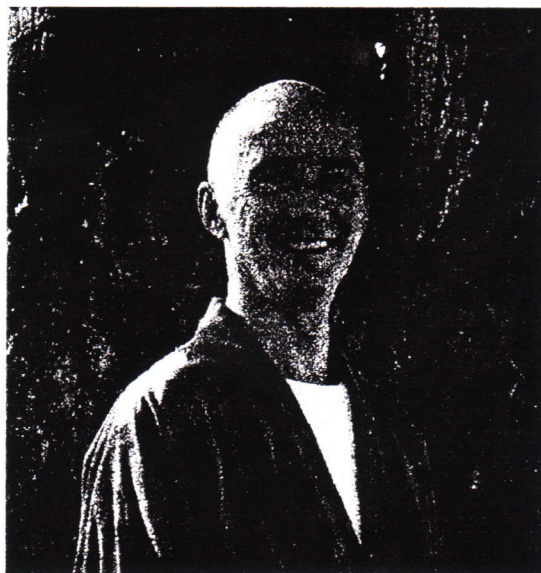
Zazen is about being open to each thing that arises, and being responsive to whatever appears before us. Each one of us blooms in this place, in this body and mind, and is "just this one." We don't try to fit "this one" into some ideal template. We sit to find out how to express "this one as it is" most fully, directly, with what arises in each moment – so that each one will bloom just like this. And each one is a jewel as it is. *Kobun Chino roshi* once said, "Zazen is the first formulation of Buddha appearing in the world." And *Suzuki roshi* once said, "It is Buddha seeking for Buddha." And *Katigiri roshi* said, "We sit to settle the self on the self and let the flower of the life force bloom."

The first time I heard *Suzuki roshi* give a Dharma talk, he said "You are perfect just as you are." I was very troubled when I first came to Zen Center so when I heard him say that my response was, "Well he doesn't know me." I was startled by him saying, "You are perfect just as you are," and very intent on trying to understand what he could possibly mean, given the mess I was in. He always said something that pointed in that direction – "You are already complete." "You have everything you need." "Just this is enough." "Just to be alive is enough..." Again and again he would point to something I needed to hear. That "something" he was pointing to I associate with "the one who requires it."

As we sit, and as we go through all the activities in our daily life, again and again we need to take a breath and touch this inner request that causes us to examine how and what the world looks like. What is the most important thing? We need to sit still and become attuned to our heart, to our innermost request, to our gut feeling – whatever you want to

call it. To whatever it is that moves us beyond the realm of greed, hate, and delusion. To whatever it is that motivates us before all of our ideas about how I want to be, and what we are to do, and what we want and what we don't want. What is this innermost request? Who is this one who requires it? What is it that is being asked of me by my heart in this moment, by this one who is not graspable, who is beyond description or definition? Whatever this is that sits here, it cannot be fully encompassed by any idea or description or definition. However you describe it in words, it doesn't include all that it actually is.

It reaches everywhere. It has no tools because it is not separate from a tool. If it had tools it would have to be a something that didn't reach everywhere but had to have the tool in addition... It reaches everywhere, and with this body and mind we sit and settle the self on the self. A lot of being here is just this moment... How will it find its expression in your life, in your daily activities, in your interactions with others? Just this one. Can we embrace it completely as it is without saying, "Oh well, not me. He doesn't know me." Can you sit still and experience the completeness and the fullness of this one right here, and always be open to what requires it? How do you want to live this moment? And this one... and this one...



Issan, 1989



## HSZC News

*It's been a long, wet El Nino winter but fortunately the temple didn't float away or spring too many leaks. **Harriet Romero** moved out on January 4<sup>th</sup> and **Bob Ebert**, long-time Sangha member and former board member, now occupies her vacant room.*

*All the housemates at 57 Hartford Street are getting along famously. **Denis** burns wonderful incense in his room house. **Bob** is a great cleaner; Denis's soups have curative effects, which means he is practicing medicine without a license. Except for **Zenshin**, we've all been cured of colds due to Denis's cooking.*

*Now that the rain is stopping, the garden needs to be weeded so we will be setting up a yard day with the whole Sangha needed for the work. It'd be done in a few hours because we don't need to do the yard behind 61 Hartford Street where **Raymond** is "watching over the property" while the new owner prepares to move in. (Sometimes Raymond does open air recitals on his portable piano while talking to his invisible friends). In the meantime, **Steven Brown** has offered to work solo in the back garden, which is blooming and smells good. "It's a tranquil little corner of an otherwise insane universe," said **Peter Damien**.*

*We do need more people to train as doans and other assistants around the Zendo: volunteers? **Issan's** memorials are better attended than they were, but we still need to be more mindful about honoring our founder.*

At the **January Board Meeting**, it was decided to hold the monthly Sangha meetings less often until they can be better integrated into our schedule. A number of events are already scheduled and the Tuesday night meetings conflicts with the Dharma Sisters weekly gathering.

**Carl Jerome** has been e-mailing announcements of upcoming Dharma speakers to the on-line Sangha members, and posting notices on the temple porch

and in the zendo. (If you would like to be included please contact: **CarlJerome@mindspring.com**). Carl is currently sewing a rakusu with **Blanche Hartman** in preparation for his lay initiation.

**Resident Matters:** **Bob Ebert** said, "We need a queen. Someone who can make an authoritative statement about house matters." **Peter Damien** replied, "If it comes with a tiara, then I volunteer."

At the **February board meeting** we discussed the role of the Practice committee: What should it be and do? Since **Zenshin** retired as Abbot, the Practice committee has been supervising the zendo schedule, training doans, greeting speakers on Saturday mornings, and providing a jisha for them. **Peter Damien** and **Lynn Menefee** volunteered to be on the refurbished committee. A gassho to **Chikudo Jerome** who regularly stocks incense and candles in zendo, and makes sure there are flowers on the altar. A member requested that one day or half-day sittings be resumed and a committee was formed to help organize this effort. **David Prowler** asked that a party be planned to bring different parts of the Sangha together – Dharma Sisters, HSZC community, Mindfulness group, and HIV sitting group.

**March Board Meeting:** **Zenshin** is slowly recovering from a long winter cold. The Practice Committee reported that there will be a one-day sitting on April 4<sup>th</sup>, from 5:00 am to 5:00 pm with oryoki meals served in the zendo. This is the first time in years that HSZC has hosted a long sit.

**Kokai's** book-study class was well received and attended. **Myo Lahey** will be teaching a 4-week class on Zen Ancestors beginning May 21<sup>st</sup> on Thursday nights. Please see the announcement at the end of this newsletter for more information.

**Building Matters:** Maitri hired a contractor to finish repairing the dining room wall where the door to #61 used to be. They are also rerouting the back steps.

**Treasurer's Report:** Thanks to generous supporters who responded to the fund-raising letter



at Christmas and to all our other regular and occasional donors. As we take on more of an identity in the post-hospice era, HSZC is thinking about refinancing the mortgage (to take advantage of current favorable interest rates) in order to do needed house repairs, such as fixing leaks and repairing the foundation.

**Annual Members' Meeting:** Our annual members' meeting will be held at HSZC on Sunday, May 17<sup>th</sup> from 2:00 to 4:00 pm. We will discuss the development of HSZC as a practice center and review our programs, finances, and the opportunities at hand. This is a good forum for presenting your ideas and hopes to the Sangha. If you have any topic that requires extended discussion please ask HSZC Board President, **David Prowler** to place it on the agenda. Voting members will elect new members to the Board of Directors. Everyone participating at HSZC is welcome to attend. Refreshments will be served.

**Saturday Dharma Talks:** Thanks to **Zenshin, Blanche Hartman, Teah Strozer, Pat Leonetti, Shunko Jamvold, Alan Senuake, Paul Haller, Maylie Scott, and Pat Leonetti** for sharing their sense of practice with us. And much appreciation also to Sangha Evening presenters **Frank Ostaseski, and Tenshin Reb Anderson.**

**Business Corner:** Books available: *Canoeing Up Cabarga Creek*, Zenshin Philip Whalen's book of Buddhist poems – \$12, and *Street Zen* by Tensho David Schneider – \$13.

**Web Site:** Please visit HSZC's web site at <http://members.aol.com/hszc/index.html>. E-mail can be sent to [HSZC@aol.com](mailto:HSZC@aol.com).

**Newsletter Production:** Please help us maintain our mailing list. If you move, please give us your new address. If you no longer wish to receive the newsletter, please let us know. Donations for production are much appreciated.

## Maitri Update

by **Tové Beatty**

After opening the doors on World AIDS Day (12/1/97), Maitri's new house is bustling. In the last few months, 25 people have lived in the house and eight hospice patients have passed away. As at Hartford Street, the smells of good cooking fill the elegant, homey space, with the help of newly hired chef **Top Castano**, a HSZC Board member. And everyone is settling in after a difficult transition. Loving care is being dispensed all around and residents, their friends and families are giving Maitri's expanded program great reviews.

There are over 70 volunteers at Maitri whose compassionate contributions to the care given there are invaluable. Residents are getting their practical, medical, emotional and spiritual needs met. Massages, Reiki healing and bodywork abound. Art therapy, movie nights, bingo games and musical performances are offered several times a week. Healing meditations are held every Monday at noon, and are well attended by residents and volunteers.

**Jerome Peterson** has begun a Zen meditation on Fridays at 11:00 am, and a prayer group will soon be added to the schedule. Anyone interested in helping to instruct a small meditation or prayer group should contact Tové at 863-8508 – or if interested in volunteering in any capacity (reception, office, emotional, practical, or spiritual support).

## Miraculous Awakening of Zen

By **Venerable Hyunoong Sunim** with translator **Ja Gwang**  
*Excerpts from his Saturday morning Dharma talk in November. Hyunoong Sunim is a Korean Zen monk, Taoist Master and oriental herbalist. He established the Sixth Patriarch Zen Center in Berkeley and is the resident teacher.*

The word Zen means the mind of awakening or miraculous awareness. It has no form. It is also not



silent. It doesn't stay fixed in any one place. It is something one has to experience. If you bring any understanding with you into this practice you will obstruct the path... Zen is the Buddha mind. And Buddha mind is in each individual person. It's here in this moment as we sit. It's absolutely not separate from us. That's all we need to trust.

The name is Zen, but according to the person practicing this, some think Zen is sitting quietly while others say Zen is having a clear mind. Some say Zen is forgetting all the complexities of life, while others say Zen is guarding nothingness... There are many kinds of Zen Buddhists in the world but if we forget the correct path, then even if we do Zen practice all we are doing is wasting time.

When you first begin Zen practice you observe many thoughts arising in your mind, but you mustn't search for which of these thoughts is the real you. Searching is avoidance. To seek is to suffer. You need to understand this carefully. This is our fundamental delusion. Someone doing Soto Zen just has silence – but that is not practice – when you reenter reality that silence will shatter. Our Zen nature doesn't abide in any one place, it functions from moment to moment, so we mustn't hold onto anything. When we stay in one place this creates a view and we make distinctions – Soto Zen/Rinzai Zen, awakening/delusion. If you say you have awakening you are actually very far from awakening.

There is a Zen koan that says, "Knowing obstructs Zen, not knowing obstructs Zen." Knowing is delusion because knowing can create tension and obstruct our practice. So we decide "Ok I don't know," but that is also relying on delusion. We need to recognize the mind that knows, and let go of that. And because "not knowing" also obstructs our Zen, we need to be aware of this too. Our Buddha nature has nothing to do with knowing or not knowing – it is spontaneous awareness and cannot be touched intellectually. Right here is where our thoughts are completely cut off. Knowing, not knowing, nothing can cling to this awareness. The sentient being mind will attach

itself anywhere – over here over there. Hell or Heaven, awakening/delusion. It creates duality everywhere.

We have this miraculous awareness that cannot be expressed in words; and we have to simply experience it. Then automatically the things that we cling to are released. At that point we are no longer attached – not because we are trying to be unattached but because our nature no longer clings to anything. At this point religion disappears. There isn't anything we are carrying around with us. This is something that cannot be understood. It simply requires faith. It can only be experienced through awareness. Through this, wisdom and power grow. If you constantly practice, at one point that empty mind within you is suddenly revealed. Then there is only realization, and you can enter a correct path. Only with such realization can true practice begin.

If one practices Soto Zen correctly, one's practice becomes the same as koan practice, and the conflicts within you will disappear. If you meet Dogen you come to the world of Rinzai, and if you meet Rinzai you meet the world of Dogen. You will see the Zen of the ancient masters and American Zen too. We can all become one Dharma family and benefit each other. Through this, societies become purified. Otherwise we will cling to a small mind and this is suffering...

In our Rinzai Zen, even though we are sitting, we don't pay a lot of attention to our posture. We totally focus on mind and the koan, and in doing that both body and mind become quiet. You utilize the sitting posture because of its convenience. We can be active in reality and when we come to sit we let go of body and mind. We only focus on the koan. As our active energy settles down into our lower body we may sometimes feel a little itchy spot and spontaneously our hand goes to scratch it. But your practice continues.

Let's open our narrow minds. We mustn't compete with others. It would be nice if we could come together into one Dharma. It doesn't matter whether one is practicing Soto or Rinzai Zen,



whether Christian or whatever. Someone following the path of awakening can understand it as soon as they see it. Let's reveal the ancient path of Zen... and that would be one goal if Buddhism can be reborn in the United States, if someone awakens to correct traditional Zen here. I believe great Zen power can arise in America.

## ZEN Dish

*Your letters and articles are always welcome. Next newsletter deadline is June 1st. Contact HSZC, Attn. Newsletter, Email: [HSZC@aol.com](mailto:HSZC@aol.com), or call Jennifer Birkett (415) 647-0465.*

## Lesbians Meet the Dharma

by Kathryn Werhane

Several times in the past few years, I've dipped my toe into the Buddhist stream but pulled back, afraid of getting pulled in over my head by this strange but compelling current. Last year, when I was finally, hesitantly, ready to wade in, the Dharma Sisters Sangha was there to assist my entry into this new, ancient way of looking at my self and my delusions of self.

The group has been crucial to the development of my interest in Buddhism, and in encouraging my own practice. Together we explore the impact of the teachings of a heterosexual male who lived 2500 years ago, on our late-twentieth century, Californian, urban, lesbian, feminist lives.

Lesbian Buddhists / feminist Buddhists... oxymorons? In the egolessness of the dharma, is there room for a sexual/political identity? The leaderless format of Dharma Sisters allows us to examine Buddha's words in a setting that assumes our sexual orientation while we attempt to interpret them for ourselves with the help of contemporary teachers and authors.

The support of the Sangha of my peers, in turn, has given me the courage to continue to navigate

further up the stream, finding my way into rivulets as well as rivers.

Without being too attached to the time and place, Dharma Sisters meets at HSZC on Tuesdays at 7:25 pm, meditating from 7:30 to 8:00 pm. (Call Sharon at 383-9404 to confirm.) We open and close the meditation using a dedication from The Tibetan Book of Living and Dying. Then we move from the zendo to the living room and have a discussion until 9:00 pm. Sometimes the topic is determined by a pressing need, revelation, or question of a member. Or we may discuss Pema Chodron's *When Things Fall Apart*, Thich Nhat Hahn's version of the five precepts, Venerable Robina Courtin's latest dharma talk, or our meditation practice. We are an evolving group that reflects the growing interest in Buddhism in mainstream American culture and in our particular subcultures.

## As It Is

by Carl Jerome

*The han is struck twice  
So I go down to the zendo  
To check my sincerity  
To see all things as it is.*

## Reigning Cats and Dogs

by Peter Damien

Our Sangha is blessed (or cursed) with many pets and a service dog. **Buckley** (the cat) and **Gobi** (the service dog) peaceably continue as full time residents of 57 Hartford Street, while **Knight**, Shunko's dog, and several stray neighborhood cats come and go.

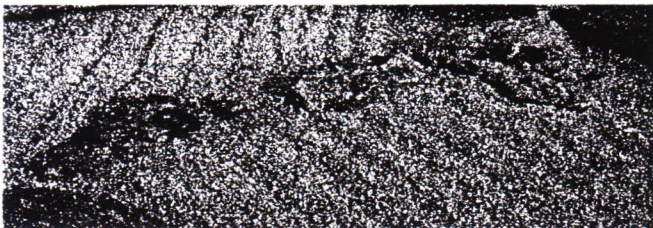
We have a cat door on the back porch where Buckley escapes if the living space becomes too active with enthusiastic K-9s. There is, however, a bad side to the cat door; it remains wide open all the time. It is protected from the rain, which Buckley loves. When he comes home drenched to his follicles, he bathes himself in the living room.



kneading the pillows into comfortable beds. While he sleeps, the neighborhood cats stray through the open door and steal Buckley's food. Once in awhile, the dry food, when chewed, awakens Buckley who dashes into the kitchen to defend his food. He's one long-term survivor.

The big yellow Labrador bounds right past Buckley these days without taking much notice. Gobi tries to swipe cat food, but he knows he isn't supposed to. Gobi's a water dog who hates being walked in the rain. He acts like he's treading on acid when he has to walk on wet pavement. He equally hates the shiny, red vinyl raincoat that protects his anti-flea medicine more than it protects him. He hates the straps and strings used to keep it on his body. He's too big for the little hood, designed for a poodle or some inferior breed. Knight looks like he outweighs Gobi by 60 lbs, but actually, without all that fluff, Knight, a Samoyed, is much smaller than Gobi.

Neither dog got to taste the last mouse, but Buckley did. He finally ate most of that unlucky sentient being he caught in the pantry. He was very Kosher about it, leaving the rear end and tail on the living room rug. The dogs thought he was silly sitting on the floor with that smug "look-what-I-dragged-in" expression on his face. "If I don't move, those dogs won't even see me here," Buckley seemed to say. Gobi, the food machine, was hungry, so he had no time for that poser cat. Knight missed the whole experience, being a sometime visitor. Buckley is so wise, aloof, yet in the middle of it, emulating a monk in his black robes, sitting motionless, sometimes even facing the wall. "Those dumb dogs waste all their energy sniffing each others rears and licking the hands that feed them... quite the inferior species, don't you agree?"



## Compassion and Service

*Excerpts and notes from Frank Ostaseski's Sangha talk at HSZC in February. Frank is the Founding Director of the Zen Hospice Project. His work is inspired by many years of Buddhist practice and over 15 years at the bedsides of people dying of AIDS, cancer and other illnesses.*

When we started Zen Hospice, we didn't know what we were doing. We pretended like we did, but actually we didn't. All we knew was that there was a natural match between people cultivating "listening mind" in their meditation, and other people who were dying who needed to be heard at least once in their lives. This is the simplicity that started it. And fundamentally this is still our work – how can we be a compassionate companion?

My idea was to create two models. A small environment in a home at the Guest House at 273 Page Street; and the more institutional hospice at Laguna Honda Hospital Hospice, located in the largest long-term care facility in the U.S., where there are 30 to 40 people on an open ward. Both environments are challenging. At a large institution like Laguna Honda change comes very slowly, but it is possible to help personalize the care.

When the first person died on the hospice unit, volunteer Martha deBarros just sat by his bed. Until then, as soon as someone died the curtain around their bed was pulled and they were whisked off to the morgue. But she just sat there so the nurses didn't follow their usual procedure. They didn't know what to do. Martha said, "Wasn't he a wonderful person," and they pulled up a chair and talked about the guy – an informal memorial service. Now, when someone dies at the hospice unit it's the policy to let the body rest. It took a long time to make this shift, but change happens.

**Q:** *Over the last few years the relentlessness of the AIDS crisis has eased in some ways because of new treatment strategies. But now there is the challenge of the survivors... A lot of us have unresolved and unprocessed grief left over from all*



*the horrors we've been through. Survivors, who have staved off the fate of so many friends and lovers, are uncertain when the next wave of drug failures might begin again. This is an enormous challenge, in a very personal sense as well as for the wider culture.*

**A:** Great compassion often springs from situations of great suffering or proximity to suffering. People in the HIV community have been on this precipice of death for a very long time, and whenever anyone is that close to something sacred, it gives a tremendous opportunity for break-through. As you come back into the world again, the world needs each of you, in your own way, to share and honor what you've been through.

Your job is not to go back to what you were before, working at some corporate job and pretending like nothing happened. You have to help each other honor what you've suffered through so that your wisdom can help lead the culture forward. We need a way to give shape to what has changed by your suffering.

All the rituals we have for remembering the past are extraordinarily valuable. In the AIDS community there is the AIDS quilt, but it no longer fits on the Washington mall. The quilt should lie on the streets in San Francisco and be used. When I talk to people I say, "Keep pushing keep pushing. Don't go back into that corporate job just because you are healthy again." There needs to be a ritual of celebration in the HIV community – a deep honoring of the experience you've gone through. The world needs your wisdom.

**Q:** *This celebration needs to recognize and include people in the queer community who have survived, while watching everyone they know die. The focus is still on the HIV positive person, and it probably should be, but other groups in the community have been supporting us for year who are absolutely ignored – women who don't have HIV and HIV negative men. The celebration has to include them...*

**A:** Everyone has to be included in this

celebration.

**Q:** *For a lot of us, now that we aren't going to die right away, facing life again is kind of anticlimactic. All the security I have, benefits etc – if I start working again I put my life and health insurance in jeopardy. So I can't move. Every morning I wake up and feel like I'm waiting to die. It's getting old. Painful. And boring actually. A lot of people are in similar modes.*

**A:** People are waiting for a conclusion, but it doesn't come by waiting around. It's about taking action to create a breakthrough, rather than passively waiting for something to simply happen. It has to come out of the community. The aloneness and vulnerability needs to be honored and challenged.

...But right now I see AIDS organizations shrinking instead of expanding. When I see something like Open Hand, who were geniuses at figuring out how to provide food for people in need, start to disappear – I think, "A lot of other people could use the food." This is not just an AIDS thing now. We need to challenge the people who have been through the experience to teach us how to care for people...

We need to help people focus their wisdom. Viet Nam is an excellent example of what happens when we don't integrate the survivors and use their wisdom. "Let's pretend this didn't happen and get on with normalcy." Instead of saying, "You can learn something from us here..."





## Groups Meeting at HSZC

**HIV Sitting Group:** For those with HIV, caregivers, lovers, and friends. Meets Tuesday, Thursday and Friday at 10:30 AM. Meditation instruction offered in secular terms, followed by sitting until 11am. Contact: Carl Jerome (415) 431-5077, or Jennifer Birkett (415) 647-0465.

**Dharma Sisters:** A sitting group for lesbians that welcomes both new and experienced practitioners. Meets Tuesday Nights at 7:25pm for a half-hour meditation, followed by discussion. Contact: Sharon (415) 285-8850.

**San Francisco Mindfulness Community:** Students of Thich Nhat Hanh meets the 1st and 3rd Monday for meditation and discussion: 7:30 to 9:00 PM. Contact: Avi Magidoff (415) 546-6566.

## HSZC Temple Schedule

*HSZC offers a traditional schedule of Zen meditation. Instruction is required prior to participation in formal meditation periods and is available by appointment. There is a formal lecture every Saturday at 10:00 am, followed by discussion and tea. All are welcome. Please arrive at least 5 minutes prior to all scheduled times.*

### **MORNING:** Monday through Friday

5:45 am	Zazen
6:15 am	Interval
6:20 am	Zazen
6:45 am	Service

### **EVENING:** Monday through Friday

6:00 pm	Zazen
6:40 pm	Service

### **SATURDAY:**

8:00 am Beginner's Zazen instruction by appointment.  
 9:10 am Zazen  
 10:00 am Dharma Talk, followed by tea and discussion. Donation to support the temple is appreciated. Zenshin Philip Whalen speaks the first Saturday of each month. Please see the Bulletin Board for other scheduled speakers.

**MONTHLY MEMORIAL SERVICE** for Temple founder Issan Dorsey Roshi is held on the 6<sup>th</sup> day of each month.

**SANGHA EVENINGS:** Third Tuesday of the month, 7:30pm to 9:00pm. Informal discussion, lead by an invited teacher on specific issues relevant to life on the spiritual path. A

donation to support the temple and guest speakers is appreciated. Please refer to the bulletin board by the zendo entrance for upcoming speakers, call HSZC, or visit our web site.

**MEMBERSHIP:** Practicing members sit regularly, may attend practice interviews with Zenshin and contribute a suggested \$40 monthly. Supporting Members contribute \$20 or more a year and receive newsletters by mail. This is your temple. Whatever you can offer is appreciated.

**NEW CLASS:** "Finding Our Zen Ancestors" taught by Myo Lahey on Thursday evenings 7:45 - 9:00 pm. May 21 & 28 and June 4 & 11.

*Myo is a priest in Keizan Zenji and Shunryu Suzuki Roshi's lineage. He currently works as Treasurer at San Francisco Zen Center and is a member of the Hartford Street Board of Directors.* Over the course of these four weeks, we will look at the stories of four ancestral teachers from Keizan Zenji's Denkoroku (Record of Transmitting the Light); a lively and matchless source of teaching for our Zen practice lineage. These teaching stories will offer us a fresh perspective on our own practice of the Way, in the ultimate hope of being of benefit to all. Francis Cook's translation of the Denkoroku is preferred, but Thomas Cleary's is also fine. If you are not able to get a copy, xeroxes will also be provided for the class.

Please pre-register by sending the class fee to Kokai Roberts, 300 Page Street, San Francisco, CA 94102 or calling 415-255-6527. Fee: \$30.00

## Schedule of Upcoming Talks and Events

**Saturday April 11<sup>th</sup>, 10:00 am** Ryushin Paul Haller received dharma transmission in the lineage of Suzuki Roshi, is a teacher at City Center and currently heads the SFZC outreach program. He has been practicing Zen for over twenty years.

**Saturday April 18<sup>th</sup>, 10:00 am** Mark Lancaster has been practicing Zen as a lay practitioner for over 15 years. He recently held the position of Head Student during a practice period at San Francisco Zen Center.

**Saturday April 25<sup>th</sup>, 10:00 am** Darlene Cohen began sitting at Zen Center in 1970. While living at Green Gulch she developed rheumatoid arthritis. Her approach to healing has focused on the synchronization of mind and body. She is author of the book "Arthritis: Stop Suffering, Start Moving"

**Saturday May 2<sup>nd</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher of HSZC.



**Saturday May 9<sup>th</sup>, 10:00 am** Michael Wenger has practiced at Zen Center for 25 years and was ordained as a priest in 1994. He is dean of Buddhist Studies at Zen Center and the author of "33 Fingers, a collection of modern American koans."

**Saturday May 16<sup>th</sup>, 10:00 am** Taigen Dan Leighton, a Soto Zen practitioner since 1975, priest ordained in 1986, has practiced extensively in Japan as well as at Zen Center. He is the author of several books, the most recent is "Bodhisattva Archetypes," published by Penguin books.

**Sunday May 17<sup>th</sup>, 2:00 - 4:00 pm** Annual Members' Meeting.

**Saturday May 23<sup>rd</sup>, 10:00 am** Myo Lahey is a priest at San Francisco Zen Center and member of the Hartford Street Zen Center Board.

**Saturday May 30<sup>th</sup>, 10:00 am** Daigan David Lueck has been a practicing resident at Zen Center since 1984. Ordained as a priest in 1990, he spent the last seven years at Tassajara, returning this past September to Green Gulch Farm.

**Saturday June 6<sup>th</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher of HSZC.

**Saturday June 13<sup>th</sup>, 10:00 am** Seido Lee deBarros is a priest at SFZC and recently received Dharma Transmission from Zoketsu Norman Fischer. He has been Head of Practice at both Tassajara and Green Gulch Farm.

**Thursday June 17<sup>th</sup>, 7:30 - 9:00 pm** Sangha Evening. Cynthia Kneen, senior student of Chogyam Trungpa Rinpoche, will talk about her teacher, their friendship and his teaching style.

**Saturday June 20<sup>th</sup>, 10:00 am** Kyoshin Wendy Lewis has been practicing at Zen Center since 1987, including six years at Tassajara. She was ordained as a priest in 1997.

**Saturday June 27<sup>th</sup>, 10:00 am** Shunko Jamvold has been practicing for 30 years and was ordained as a priest by Zentatsu Richard Baker. He is a member of the HSZC Board and has studied Zen in Japan.

**Saturday July 4<sup>th</sup>, 10:00 am** Zenshin Philip Whalen, resident teacher of HSZC.

**Saturday July 11<sup>th</sup>, 10:00 am** Michael Wenger. See above

**Saturday July 18<sup>th</sup>, 10:00 am** Shunsen Barbara Kohn was ordained as a priest in 1988 and is currently president of Zen Center. She is interested in the merging of ancient ideas and contemporary practices, in particular, the study of mind/body/self through innate creative urges.

**Saturday July 25<sup>th</sup>, 10:00 am** Lou Hartman, a Zen priest since 1977, began practicing at San Francisco Zen Center in 1968. Before coming to Zen Center Lou was a writer and radio show host.

## HARTFORD STREET ZEN CENTER

57 Hartford Street, San Francisco, California, 94114. (415) 863-2507

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